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Poise in a World of Panic

BY JAMES DALTON MORRISON

The time is out of joint.

O cursed spite, that ever I was born to set it right.

THE mood of Hamlet is the mood of many today. This is not surprising, for we live amid the disappointments and disillusionments of the world's greatest war and the world's greatest depression. We have witnessed the collapse of immemorial empires and the dethronement of more than a dozen kings. We have seen the rising tide of democracy driven back by the counter-forces of bolshevism, fascism and nazism. On every shore, in Russia, in Poland, in Czechoslovakia, in Germany, in France, in Spain, in Italy, in Palestine, in India, in China, in Japan, even in Britain and in our own America, political, economic and religious views which held sway for centuries are being challenged and discarded. The spirit of revolution circles the globe. Panic is written on the face of the world, and the multitudes, like sheep without a shepherd, are apprehensive, bewildered and full of fear.

I

The need of the hour is poise, poise that is not simply a pose, but poise which springs from a deep inner experience of peace and certainty—the kind of poise that enables a man to live and labor amid these confused scenes and not be confused himself; to walk amid the crowd, yet look beyond the crowd; to listen sympathetically to the doubt and anguish of the world, yet not let doubt obscure his faith, nor anguish rob his soul of its serenity. The acquiring of such, as we all know too well, is not easy. Difficult at any time, it is especially difficult in times like these. Can it be achieved? If so, how?

For an answer we turn to the experience of one who lived, it would seem, in the midst of wars and catastrophe, yet succeeded in maintaining his courage and

his inner peace. "Though the earth be removed," he writes, "and though the mountains be carried into the midst of the sea: though the waters thereof roar and be troubled: though the mountains shake with the swelling thereof"—even though such an earthquake shake the world—yet "will not we fear."

What was the secret of his spirit's triumph over such untoward circumstances? His faith! His faith in God—in a God who is greater than the storm and mightier than the earthquake. Had he put his trust in material things the upheaval would have left him desolate. But his refuge, as he testifies, was in God, "a very present help in trouble." As he witnessed the triumph of Jehovah in the face of chaos and war, his storm-tossed soul heard the voice of the Eternal speaking to him and saying, "Be still, and know that I am God." (Psalm 46:10)

This, then, is his counsel: Instead of putting your confidence in human ingenuity, instead of getting frantic and fretting and worrying, relax, be still! Realize that there is a Power in the universe besides your own which works for righteousness. Trust God, the God who holds the stars in their orbits and notes the sparrow's fall. Waiting upon him you will be able to see life steadily and see it whole. You will be able to bring your disorganized energies, now dissipated in worry, into a unity and focus them to advantage. You will gain perspective, purpose, power.

II

There is no finer illustration of the efficacy of this advice than that which is found in the life of Jesus. How superb was his poise! See him in the hour of his arrest. His enemies, armed with swords and staves, come trooping along as men set on capturing a murderous bandit. They carry lanterns and torches; they are expecting a hard hunt. Out of the darkness a form advances upon them, demanding, "Whom seek ye?" "Jesus of Nazareth," they answer. "I am he," replies Jesus in a voice so calm, so courageous, that they are overcome and fall back to the ground. By the light of their flaming torches we see them crouching like beasts at bay, see the disciples trembling in the background, see Jesus, the only fearless, self-possessed figure in the whole group. Behold him during those trying hours before Caiaphas and Pilate and Herod. Spat upon, reviled, crowned with thorns, and bedecked with purple, his spirit never loses its matchless dignity. They tried to discredit him by making a clown out of him, but crowned with thorns and robed in purple he is still the most regal figure in all history.

This strength of spirit which Jesus displayed was constantly renewed, so the Gospels tell us, by the Master's practice of quietly waiting upon God. Sometimes, after an exacting season of preaching, he would rise up a great while before day, and, leaving the disciples still asleep, steal away to a peaceful mountainside. Here, removed from the wrangling crowds with their narrow creeds and their selfish demands, he would view life from a higher level, would look beyond the narrow horizons that bounded the vision of lesser minds, would feel "the lift of the far view," and that inner renewing

of spirit which comes to all who wait upon God. Someone has spoken of Jesus as "the preacher who ran away from his congregation." Jesus repeatedly escaped from the crowds that thronged him, not because he did not want to serve them, but because he wanted to serve them better. Spent in body and spirit, he would withdraw for prayer and meditation; then, refreshed, he would come back, and the restless multitudes touching him felt virtue flowing into their lives.

During the exacting last week of his life, the week in Jerusalem, it is doubtful whether he spent a single night in the city. "In the daytime," Luke tells us, "he was teaching in the temple, and at night he came out and went as he was wont to the Mount of Olives." One has to get away from things to see them, and Jesus got away from Jerusalem that he might see it in true perspective. Here on this mountaintop overlooking the sleeping city he saw it in its true aspect, saw its virtues and its failings, its hopes and its disappointments, its anguish and its impending doom. And he had compassion upon it and longed to save it, to gather its little ones as a mother hen might gather her brood of frightened chickens under her wing. But as he looked, he realized that such was not to be, that the cries of "Hosanna!" which greeted him as he entered the city were to turn, ere the week was done, to "Crucify; crucify him!"

On a skull-shaped hill outside the city gate he saw a shadow blacker than the night. All his dreams, his hopes, his labors for the Kingdom of God seemed doomed. A strange fear, an unutterable agony gripped his heart. "O my Father," he cried, "if it be possible let this cup pass from me." Thrice he prayed. As he prayed, the petition changed. "Not my will," he said at last, "but thine be done." The prayer was answered, not by bringing God around to his will, but by bringing his will into accord with God's will. If the cup might have passed, what a miracle that would have been! But a greater miracle was performed in the granting of strength to drink it to the full, and out of its bitter dregs to make a healing potion for the saving of the nations.

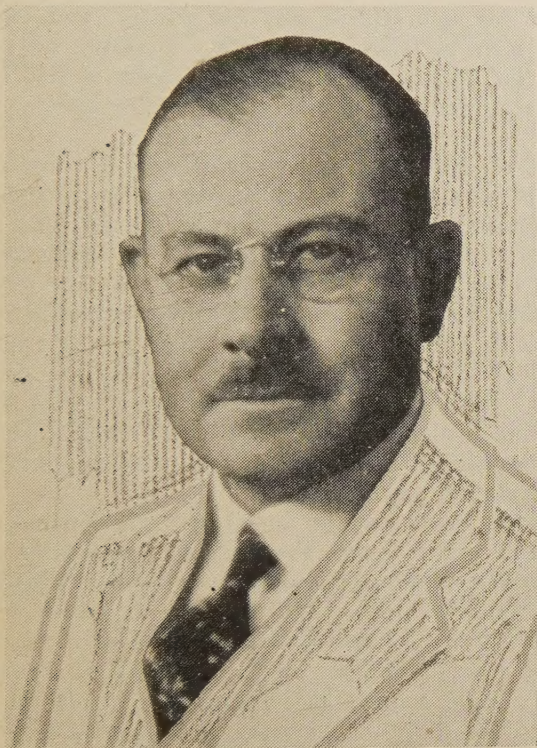
It was by being still, by giving up, by trusting God, instead of trying to fight it out in other ways, that Jesus won through. Even in that fearful hour when he hung reviled and rejected, he trusted God and believed that out of tragedy triumph would come at last.

That which the psalmist had found in his day, that which the life of Jesus so amply illustrates, is confirmed also in the experience of others. What was it, for example, that made the first century Christians—humble and timid souls though they were by nature—so daring, so lion-hearted in the face of persecution?

In every century the men and women who have braved oppression and remained steadfast are the men and women who have looked away from themselves and the confusion of the moment to him in whom there is no changeableness: Paul in Nero's prison exclaiming, "I have fought a good fight; henceforth there is laid up for me a crown of righteousness;" Saint Augustine, as he saw the civilization of his day crumbling, appealing from time to eternity and visualizing the imperish-

able foundations of "The City of God"; Luther, in the stirring days of the Reformation, braving the ill will of church and state, that he might call men back to the truths they had forgotten; Livingstone in the heart of Africa, facing the arrows of unfriendly tribes and other perils of the jungle, staking everything on the promise of the Master: "Lo, I am with you always, even unto the end of the world."

If we were asked to name the two men in American history who best exemplify the qualities of poise under conditions of stress, most of us, I think, would vote for the two great national heroes whose birthdays we celebrate this month. Amid the discouragements and defeats of 1775-6, the treachery of Benedict Arnold, the



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sufferings at Valley Forge, as well as in the hour of victory, Washington stood steadfast, always placing the welfare of the nation above personal ambition. And as for Lincoln, he maintained his good humor in the face of circumstances that would have tried the patience of a saint.

One day an important man in Washington left the White House with a letter from the President to the Secretary of War. In a few minutes he returned, wild with indignation.

"Did you give the message to Stanton?" asked the President. The man nodded.

"What did he do?"

"He tore it up, and what's more, sir, he said that you are a fool."

"Did Stanton call me that?"

"He did, sir, and repeated it."

"Well," said Lincoln with a laugh, "Stanton is generally right."

In the third year of the Civil War, the year of Gettysburg, when the North was discouraged and strong hearts were losing faith and counseling surrender, Lincoln said, "In the end right makes might." One cannot look into the portrait of his rugged, kindly face without recognizing the marks of a serene and well poised spirit.

Both Washington and Lincoln were men of profound religious faith. Washington was not only loyal in his attendance at public worship, but faithful in personal devotions. The statue in his honor in the city of Camden, New Jersey, memorializes the moment when he knelt in the snow at Valley Forge to pray for the revolutionary cause. The source of Lincoln's strength is strikingly visualized in Borglum's famous bronze statue in the neighboring city of Newark. It represents the Great Emancipator sitting on a bench, his head uncovered and bowed in meditation. The artist took his inspiration from the story that is told of Lincoln—of how, during that third, tragic year of the war, after everyone else in the White House had retired for the night, he used to go out on the balcony, and there alone with God and the stars, think and pray. The statue is called "The Lonely Lincoln." But Lincoln is lonely no longer. When I viewed the statue a little colored boy was sitting on his shoulder, his sun-bronzed legs around Lincoln's neck, his face pressed close against Lincoln's cheek. Lincoln would have liked that, I am sure. The friend who accompanied me told me he had often viewed the statue, and that whenever he went, children were clambering over Lincoln's knees and hanging on his neck. I can believe it, for the bronze is worn smooth and shiny at the knees and around the shoulders and the forehead.

III

Much has been written of late, from the psychological and from other points of view, concerning the acquisition of inner peace and power. However valuable these suggestions may be—and some of them are exceedingly valuable—experience demonstrates that there is no substitute for the public and private worship of God as a stabilizer of our spirits. Modern science, far from supplanting the need for prayer and meditation, has greatly intensified that need.

On a recent visit to Manhattan I viewed for the first time the quaint stone structure of St. Paul's Chapel, located in the midst of busy, noisy, downtown New York. It was built in the days when America was still a British colony. Here George IV worshiped when Prince of Wales. Here came, in solemn procession, the President and both Houses of Congress after the first inauguration. Here Washington attended regularly when New York was the capital of the nation. For more than a century the slender steeple of St. Paul's, pointing like a finger to heaven, was the tallest thing on the city's skyline. But now the skyscrapers far overtop it, and the traffic of a new day rushes by the church door at a reckless speed. Edging my way from the crowded pavement into the peaceful churchyard, I read the epitaphs of men who died long before you and I were born. How changed, I thought,

is the New York which now thunders in my ears, as compared with the quiet, countrylike city they knew! It was a city without telephones, without movies, without radios, without electric lights, without subways, without streetcars, without automobiles, without skyscrapers! As I passed into the vestibule, my attention was caught by a poem on the bulletin board—a poem written by one who apparently had felt the same contrast:

We do not come by shadowed, leafy lanes,
Nor hasten over fields the dew hath kissed,
Prosaic subway is our thoroughfare,
But, O, we keep the tryst.

By tube or ferry pressing toward our goal,
We cut athwart the river and the bay,
To worship Him who meets and goes with us,
And who transforms our day.

I came out again into the whirling traffic and looked into the faces that flitted by. How tired they seemed, how pushed, how restless! They were engaged in an eager search for happiness, yet their faces were anything but happy. Above the roar of the traffic I heard, or seemed to hear, a voice. It was the voice of the ancient church and it said: "Yes, my steeple, as you observed, has been overshadowed by the skyscrapers, but the thing I stand for has not been outmoded by the skyscraper. On the contrary, a skyscraper civilization has accentuated the need of the vision, poise and inner strength which my slender steeple symbolizes."

There is, after all, nothing which so lifts the soul above worry and frustration, nothing which so tranquilizes the spirit and fortifies the mind, as an hour spent in the House of God, singing the great hymns of the centuries, reading the inspired Scriptures, and joining our prayers with the prayers of others. The neglect of worship is, without doubt, largely responsible for the fact that to many moderns life has lost its zest and has disintegrated into a hectic, purposeless existence, "full of sound and fury, signifying nothing."

Even the new psychology, which a decade ago smiled superciliously at religion as an "illusion without a future" (see, for example, S. Freud's *The Future of an Illusion*), now furnishes fresh evidence of the need of the thing for which the church supremely stands. C. G. Jung, in his volume *Modern Man in Search of a Soul*, writes: "Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has been really healed who did not regain his religious outlook."

But the world is so much with us that an hour in church, even if we get it every Sunday, is not sufficient. If we would maintain our spirit's poise amid the distractions and the conflicting currents of our time, we must go apart every day to take our bearings, to chart our course, and replenish our powers. The family altar, so potent a force in stabilizing the family and

developing the religious life of our nation in the past, has been crowded out of many homes by the pressure of a materialistic civilization. But if we can no longer conveniently meet as a family at one time, in one place, we can still follow the practice of personal meditation. In any event, individual prayer, supplementing public worship, is indispensable to a well rounded spiritual life. "When thou prayest," said Jesus, "close thy door and pray to thy Father in secret."

IV

As to the times best suited for meditation, I know of no better rule than that of the beloved physician-teacher, Sir William Osler. In an exacting, crowded life he knew the value of personal meditation. "I begin each day with Christ and his prayer," said Osler. "At night as I lay off my clothes, I undress my soul, too, and lay aside its sin. In the presence of God I lie down to rest and to waken a free man with a new life."

The habit of closing the day with prayer is one that has been followed by Christians with profit throughout the generations. But the "Morning Watch" is equally important. Dr. William Abernethy, of Washington, tells of taking his watch to a jeweler because it was not keeping accurate time. "When do you wind your watch?" asked the jeweler, to which Dr. Abernethy replied: "At night, of course, as everyone else does." "No," said the jeweler, "most people may wind their watches at night, but not jewelers, for one who knows the mechanism of a watch knows that it is best to begin the day on a full spring."

If we would keep in rhythm with the Eternal, we shall do well to follow the example of those who have made it a rule to *begin* each day with God. This was the Master's custom, and it has been the secret of the poise of countless others who moved through the confused currents of their day with a sense of direction and a calm courage that evoked the wonder of all who knew them. Surely Kagawa has a right to speak here. In the midst of situations which would have overwhelmed others, he has lived a serene and triumphant life. Recently he wrote: "In order to hear the voice of God, we must be quiet and silent before him. In man's daily life this is, of all things, most important. . . . To observe religious worship in the early morning is the wisest way. After reposeful sleep, prayer in the early dawn brings to human beings the supremest of blessings."

To aid and direct us in our daily devotions are many suggestive and stimulating books. But we must remember to make them aids to, and not substitutes for, meditation and prayer. For our help comes from God, and the method no more creates the experience than turning the dial of a radio creates the song. Only as meditation lifts us into contact with the Eternal, and brings our wills into tune with his will, do we worship God in spirit and in reality.

The restless mood of our age predisposes us to a nervous busyness which looks upon these quiet periods of meditation as a waste of time. But the people who "save" time at the cost of worship, as Professor Rich-

ard Cabot points out, are not the most efficient. To say that we are too busy *doing* things to take time to *pray about doing* things is as sensible as for the captain of a ship to say that he is too busy running the vessel to take time to get his bearings and chart his course. If we are to proceed safely and wisely instead of "rushing furiously in all directions at once," we had better profit by the example of the great Captain of our salvation who, with less than three years to accomplish his tremendous task, always took time for prayer.

Prayer and meditation are essential, not only for direction and guidance; they are indispensable for spiritual power, for the renewing of our inner strength, and the maintenance of a healthy zest for life. Without constant renewal and refreshment we "go stale," as Hamlet did, and to our jaded senses the world becomes "stale, flat and unprofitable," or "sicklied o'er with a pale cast." We vacillate. We grow discouraged. Thought turns from action to self-pity, and instead of seeing in the world's plight a summons to heroic service, we curse the fate that cast our lot in such a time as this. . . . But they that wait upon the Lord renew their strength. Mounting up on wings as eagles, they welcome the challenge of the tempest and rejoice that they can bring to a world in panic the vision and the hope of a better day.

With Rupert Brooke, the soldier-poet, who gave his life on the way to the Dardanelles, they cry:

"God be praised, who hath matched us with this hour!"

Making God Dictator

BY PRESTON BRADLEY

IT is not my purpose this morning to enter into an effort to prove the existence of God; I cannot prove it for you. That is something which you must experience for yourselves, for God is not proved by logic or formula or mathematical procedure, or any kind of psychology. God is proved only through experience. It is only as I have experience with this "sum total of concreteness of the cosmos," as one has called it—which means the entire and conclusive and even imaginal universe—that there will be created for me my concept of what I call God. This whole development of the idea and concept of God can be traced very definitely along the entire shoreline of our historical development.

The God of the early Jews, who walked in the cool of the garden, the God who was jealous, the God who was envious, the God whose one attribute was vengeance, an anthropomorphic God of a limited racial creation, the God Jehovah, the God of ancient Israel—that conception of God, as we trace the impact of history upon it, rises in majesty and increases in spaciousness as we enter the great period of Israel's development, until we come to the God of Isaiah, and the God of Ezekiel, and the God of Hezekiah, the God of Obadiah, the God of Amos, the God of Ecclesiastes, and the

God of Micah. We see the conception developing until finally we come to that period, ten centuries later, when the loveliest spirit and the most beautiful flower that ever grew in the garden of humanity gave us another concept. As the background of the idea continuously gathered force, momentum and significance, this man found another concept of God. Then came the impact of Greek philosophy, which had had a similar evolution and development from Olympian Zeus down through the centuries. These two streams, attempting to flow out into the ocean of that reality which is God, both making their contributions, met together, and when the God of Jesus became a reality in the human experience of men, we had, for the first time in the whole development of the idea, God in terms of Love. And when that great student and scholar of early Christianity, Paul, who was educated in Greek philosophy and who was familiar with the development of that philosophy, made the most superb effort at interpretation of the experiential relationship with God which he knew, he gave us this great sentence which I read to you as the scripture of the morning, "God is Love," the only definition of God in the entire Bible. Man has written creeds about that sentence, man has established churches about it, man has attempted to express God, man has attempted to define God, but he still remains the inexpressible, and at best all that any of us can do is to experience a fraction of that reality which is God. The only definition of God which the Bible gives us is that classic utterance, "God is Love," and "Perfect Love casteth out fear." The dictatorship in human life of a concept which can be considered synonymous with the idea of God is a power which, when applied to life, casteth out fear.

NEW DEFINITIONS OF GOD

Love and God as dictators of the human spirit! Dare you imagine what the result would be? I am not interested today in making definitions for you in any logical sense or from any scientific point of view like that from which the materialism of the middle of the nineteenth century sought to demonstrate. That was the era when science was concerning itself with the deification of the atom, and if you want to discover how far science and religion have gone along in being compelled to reject, redefine, reorient the whole concept of science, why, of course, you need only to read the books published by the authoritative voices of science in the middle part of the nineteenth century. Those were the books dealing with the basic properties of matter, and in a discussion of the basic properties of matter, of course, the point of interest centers upon something which we called the atom, an attitude toward matter which has been entirely superseded by modern science. And just as the scientist has been compelled to change his definition, and just as the scientist has given us evidence of the evolution of his own thought about the nature of the universe—there is an exact counterpart in religion about God.

Science started with the old cosmos and the old Greek word for "earth," and when "earth" was first used in this sense of "cosmos" by the ancient Greeks,

they believed that it was flat. When they applied the word "cosmos" to the world which they knew, it was a flat world to which they referred. It seems incredible to us today to recollect that the word "cosmos" might have meant at one time a flat-earth. Today the thoughtful, discriminating and disciplined mind knows that the word "cosmos" now means an almost unimaginable universe, a universe beyond the universe, and a universe beyond that; that is what the word "cosmos" has gotten to be. But when the early Greeks first used the word it meant a flat earth, and there are still theologians preaching today and using the modern instrument of science, the radio, who talk in terms of a flat earth, and at the same time use the nomenclature of science, science's own name, the "cosmos," in connection with a flat earth! Such intellectual asininity is unforgivable, it is unpardonable, and yet we have today people in the field of religion who are still using the word "cosmos," just as they are using the word "God," without any understanding of the development and expansion of the idea and concept of God.

SUN AND STARS BEAR TESTIMONY

I cannot use this word "God" without relating it to the increased concept of what it symbolizes. But to some it means a kind of anthropomorphic super-personality with a spear in his hand, who sits somewhere off on a cloud and judges the world. Something in me revolts at such childish use of the word, something in me revolts against such inefficient and incompetent concept of the eternal, the God of the eternal, the concept of God in which I believe.

Now natural science has been compelled to accept an ever enlarged concept of the universe, until today no first-rate scientist has any dogma in regard to the finality of that cosmos, and in the field of mathematics even the genius of the greatest mathematician is being expended to find mathematical definiteness which could properly and adequately become a statement of a problem in which the whole universe could be the answer. We go today to the scientist for many valuable contributions which assist us in the development of this conception of the principle of the God in which I believe. Why, it is interesting to observe that some of the greatest truths of religious importance today are not being uttered in the pulpit, not being expressed by the preacher, but are being conveyed in the Planetarium.

One of the greatest utterances which I ever heard that convinced me of the correctness of this concept of God was uttered by a man who sat beside me at the Planetarium one evening. We sat there seeing the operation, the unfoldment, the enactment of the great drama of the sky, with every planet and every star and every meteor, and every other thing connected with that most educational experience—one which I heartily recommend to every individual. This man whom I know never enters the door of any church, including this one. He thinks he is perfectly emancipated from anything or any influence which could be construed as of supernatural power or character, he does not feel the need of any religious inspirations, though he is a man of splendid intellect and a man of good character.

But he turned to me as we sat and saw this unfoldment and he said to me: "Dr. Bradley"—and he said it enthusiastically—"there is no room in what we are seeing tonight for chance, is there?" He sat looking at the sky and said, "There is no room for chance." "There is no accident here," he said, "there is no room for chance." I said to him, "My friend, you have opened the door for God to enter your life—'no room for chance'—this cosmos is the result of a purposeful, directed principle which manifests itself in operating power."

THERE ARE NO ATHEISTS!

And, ladies and gentlemen, pure atheism is of such unknown and impossible character that the man who calls himself an atheist is simply deceiving himself. He may be an atheist against the pettiness of some conceptions of God—that I am willing to grant; he may be an atheist against a God who is jealous and envious, or against a God who can have the attributes of the human and manifest himself through those attributes until he becomes as irritating as a human; he may be an atheist against the childishness of a civilization that preserves such a concept of God. But give me five minutes with him and I think if he is intellectually honest—and most of them are—he would be the first to admit that there is a God, a God of reality capable of being experienced, capable of possessing such relationship with man that the reconstruction of an individual life is inevitable.

Of late we have been having some very interesting definitions of God. Some of our scientists have been calling God "the operating principle of concreteness in the universe," thinking of God in terms of concreteness. To me that is inadequate and unsatisfactory. There is another school which is saying that God is "the sum total of our loyalties." Edward Scribner Ames, of the department of philosophy of the University of Chicago, wrote a book which he calls *Religion*, and in that book Professor Ames developed the thesis that God is the sum total of our loyalties. That definition has possibilities; it has possibilities because I think it is ethically sound. But when you merely say that God is "the sum total of our loyalties" then, of course, it becomes necessary always to do something about your symbol of God, for man always makes an effort to symbolize his conception of God.

FINDING GOD IN EXPERIENCE

What is our difficulty when we come to this whole idea of God? Our difficulty, it seems to me, is the effort to embrace all that we believe there is in the idea of God; we want to understand *all* of the idea. Why not dismiss that attempt? You cannot do it! Why not take your part of relationship and experience with the eternal and apply that to life?

Yesterday afternoon I stood on the twentieth floor of a building which overlooks Lake Michigan at Belmont Harbor. As I looked out I saw the vast expanse which is our Lake Michigan. Belmont Harbor was defined by land, but the water in Belmont Harbor was Lake Michigan water. But my experience at that

moment did not enable me to define the outlines of Lake Michigan—I could not see the Michigan border, I could not see the Straits of Mackinac; but I *could* see Belmont Harbor, and Belmont Harbor became my experience with Lake Michigan. You can not bound God; but why do you permit yourselves to be denied an experience of a part of God because you cannot incorporate *all* of God? Take the Harbor of God, don't try to fathom the ocean! Apply to life the experience of the harbor of the sea! What would happen then, if that concept of God should be made the dictator of our lives at an hour in human history when men are giving evidence of the power of dictatorship? Dare we, for a moment, apply the same thesis to what would



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happen to your life and mine and the life of the world if we would apply the philosophy of dictators to this experience I have just outlined? A dictator commands the entire loyalty of the people. A dictator cannot tolerate and dare not permit concrete, open betrayal or opposition, and *dictatorships always arise because of human need*. Yes, I said it, *human need*! There would be no dictators in Europe today if the people had not first gone hungry and jobless. Dictators are not creators, they are results and not causes, and the world sowed to the wind in 1918 with a vicious treaty which held in bondage the men and women of central Europe, brought them to industrial and economic despair! You sowed to the wind, you are going to reap the whirlwind!

Dictators command all of our loyalties. Supposing, just supposing, that every heart here, and everyone out there riding along in their cars, or sitting in their

homes troubled and in turmoil—dare we suppose that they might choose another Dictator? I tremble, I shudder when I think of it—that millions in Europe have accepted *men* as dictators, and that there will be millions more ready to do so, to give *men* their entire loyalties, to give *men* unobstructed sway, because they think those men are the way out for their troubles.

But if there were a Dictator of another kind, what would happen? Under the pressure of the emotion which I feel as I conceive the possibility of such a thing's happening to this world, I can scarcely express the concept which comes to me! If you who are here in this fine congregation this morning, you who are listening, and the millions of Christians in America, and the millions in Europe, and the millions of the world, should say, "Human need has driven me to a dictatorship; therefore I must find a Dictator who commands my whole loyalty—the loyalty of my body, my soul, my mind!" There is one such dictator—God—and if God took possession of your life, and if God could be dictator, what would happen then? God—Dictator! And God is Love! Can you imagine a world dictated by Love? Well, we would have a world of Love if God were accepted as dictator!

A DICTATOR WHO DOES NOT REGIMENT

But now the symbol breaks down, the analogy is incomplete, it is broken. For God will never force you into that relationship. God will never regiment you. God will never say to you, "Follow me or it will be a concentration camp." God will never say to you, "Follow me or it's murder or death." Here the analogy fails, for God, the dictator, leaves it to you to decide in the spirit of freedom whether you will make him dictator or not. It is your problem. Do you choose to do it? You will not be forced into it. The universe will let you have your way, you can go on living your self-sufficient life, basking in your own security, sinning and falling. You can go on doing that; God will not interfere. You can destroy yourself and this Dictator will not prevent it, for the highest concept of truth ever uttered was uttered by the lips of a man who had God as dictator, the man of Galilee, when he said, "Ye shall know the truth, and the truth shall make you free."

Benjamin Franklin took his seventeen-year-old son to call on Voltaire. Voltaire was very old. Benjamin Franklin took his son into the presence of the great Voltaire—who was not an atheist—and as he did so he said to Voltaire, "Voltaire, I would like to have you tell my son something that he could remember all his life." Voltaire arose, and in almost pontifical benediction he put his hand upon that seventeen-year-old boy's head and said this: "Son, remember two words always, God and Liberty. God and Liberty!"

Lincoln

GENTLE but shrewd, kindly but brave and just;
Prophet of God, lover of simple men;
An emperor molded from frontier dust—

When shall we see our Lincoln's like again!

THOMAS CURTIS CLARK.

The Prophet Jonah and the International Crisis

By FERDINAND M. ISSERMAN

THE ritual of the Day of Atonement, the most sacred day in the Jewish religious calendar, compels the reading of one of the most important, one of the best known, and yet at the same time one of the books of the Bible most frequently misinterpreted. By a remarkable coincidence, the setting in which the author placed his story is comparable to the time in which we live. Then a mighty empire, flushed with military victory, was girding its loins and sharpening its swords for the conquest of small nations. In its military ambitions, it was about to crush the weak peoples in its way, as it sought to reach out to a great empire which it regarded as its legitimate prey. Mighty Assyria, nation of warriors, was preparing to march on to Egypt. Across its path lay Palestine, which it was destined to destroy.

The rulers of ancient Israel had done exactly what modern Czechoslovakia had done. They had made alliances and counter-alliances and had not learned not to put their trust in princes. Alliances could not defend them, for national alliances are essentially selfish in nature. The very selfishness which motivates their creation eventually brings about their destruction. The very selfishness which leads a nation to make an alliance will lead that same nation to break it. In a crisis, a little state is apt to be deserted. That was the experience of Czechoslovakia, and also the experience of Israel. It has been too frequently the experience of small nations throughout history. They put their faith in armaments and not in the arms of God, and they were forsaken in their hour of need. Assyria overwhelmed and destroyed Israel, and the ancient Hebrews cherished in their hearts a hatred for that empire and for its capital, Nineveh, which will be equivalent perhaps to the hatred of modern Czechs for Berlin, the capital of the tyranny which paralyzed them.

WHY JONAH WENT TO NINEVEH

It was such a situation that led to the writing of the Book of Jonah, which is part of the synagogue ritual on the Day of Atonement. Jonah was indeed a hapless creature. Everything men know about him is inaccurate. When one meets with misfortune, one is apt to say there was a Jonah in the crowd. Jonah was a prophet. The function of a prophet was not to predict events but to teach the word of God as it was revealed to him. To Jonah, God's spirit came and ordered him to go to Nineveh, the capital of the empire which had crushed his people, and to predict its doom because of its iniquity. This message Jonah would have relished, but God did not send him to Nineveh to destroy it, but to save it. Not to annihilate, but to rescue it. Not to condemn, but to regenerate it.

Jonah hated Nineveh with all the intensity of a pas-

sionate nationalist, of a clannish patriot. Why should he go and save a people which had ruthlessly crushed his? He loved his God, but he hated his message—forgetting that one cannot love God and hate his message simultaneously. He hated it with an intense hatred and determined to do what was difficult for an ancient Hebrew—to flee from his country because that country was full of the evidences of his God. There stood the temple. There were the priests. There were the holy sites. There were the holy places. For him to leave was difficult. It has always been hard for men to leave the land of their birth. When that land is involved with the worship of God, it is doubly hard. Yet, rather than go to rescue hateful Nineveh, Jonah determined to forsake the land of his fathers and of his faith. He took a ship for Tarshish, presumably a Mediterranean port in Spain. But nature was on the side of God. A fierce storm arose, a hurricane of awful proportions. The sailors suspected that there was an evil one in their midst. They drew lots and Jonah was found to be the culprit. They hurled him into the sea. Nature was appeased. The tempest subsided.

GOD CONCERNED FOR ALL PEOPLE

But Jonah was not destroyed. God could not be so easily frustrated. A whale caught him. Out of its depths Jonah cried unto God. The whale brought him to dry land near the city of Nineveh. A gourd spread its branches over him to shelter him from the sun. Then God destroyed the gourd. Jonah wept over it. God said to him: "You weep over a gourd which you did not create. Shall I then not weep, I, the Lord of Hosts, over the impending destruction of the people of Nineveh? Wicked though they be, they are yet my children." Jonah preached to the people of Nineveh. They fasted and repented. The God of mercy forgave them and they were rescued. Jonah, the prophet of God, a member of the Hebrew people, became the instrument of salvation for the enemy of his people. He saved Nineveh, the capital of Israel's foe, and fulfilled his mission.

More than twenty centuries have passed since an unknown author wrote the Book of Jonah. The spiritual daring of its message makes one gasp. Imagine the message of God coming to a modern son of Israel to save the city and the people of Berlin, to save the leader of the Reich and the coterie who surround him, whose hands are stained with the blood of his innocent brethren. That is Judaism at its best. The author of the Book of Jonah is anonymous. His name is forever unknown. The events recorded in it are fictitious, and attempts to prove them are historically absurd and ethically unnecessary. But this is significant about it. In that little book is contained the supreme message of ethical monotheism: that God is concerned with all people, no matter how cruel or harsh, and seeks their redemption and not their destruction. The word Jonah is the Hebrew word for dove. Just as the eagle is the symbol of America, so the dove was symbolic of Israel. Jonah was the son of Amittai. Amittai comes from the Hebrew word *Emeth*, truth; Israel, or Jonah, is the son of truth. The Hebrew word *Ben* meant son. It

also meant member of a family or member of a group. In this light, Jonah Ben Amittai means the people of Israel, members of the group who have received the truth of religion from the lips of the Holy One.

Jonah is Israel, a people who had received the truth that God is One, that he is the Father of all men, and all are made in his image. Israel had been chosen by God not for special favors, but to proclaim his unity; to proclaim one God, one humanity, the brotherhood of man, the ideals of justice and of righteousness, of humility and of love, of mercy and of courage, of peace to all the children of men. And Jonah, or Israel, had forgotten his purpose and mission. Israel was concerned with its own problems. It hated Nineveh, the

out of the soul of Israel. It was forged in the flames of its travail and suffering. I am willing that by the message of that book alone posterity take the measure of Judaism and gauge the value of the Jewish contribution to religion.

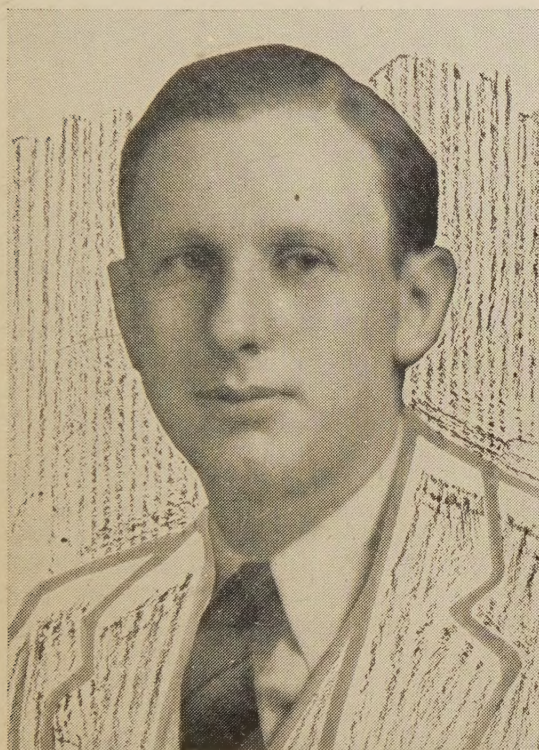
The Book of Jonah is aimed at what is the chief curse of our age: the narrow nationalism which has made an armed camp of humanity, which has made for self-sufficiency, isolation and autarchy. To be concerned only about one tribe may be temporarily expedient, but it is bad religion and bad morals. Where it is accepted, ethical and spiritual values are destined to collapse. That we see in the present rulers of Germany.

THE CURSE OF NATIONALISM

Adolf Hitler has stated that he is concerned only about German minorities, as if other minorities have no place in the scheme of God, as if other peoples are stepchildren in the sight of the Most High. While he laments over German minorities and complains over real or fancied grievances, he gloats over his own cruel treatment of minorities. What of the Jewish minority in Germany? What of the Catholic minority? What of the Protestant minority? What of the democratic minority? How about a plebiscite in Germany itself, a plebiscite without terror, a plebiscite under international auspices so that Germans in Germany, as well as in Sudetenland, may give expression to the principle of self-determination? It is spiritually absurd, as well as logically inconsistent, for a dictator who has destroyed self-determination at home to press his demands for self-determination away from home. The logical fruit of tribalism, of narrow nationalism, we see in Germany. It is a curse to civilization. With such a philosophy prevailing everywhere, mankind would be destroyed. Against that philosophy, the Book of Jonah launched a divine thunderbolt: Men, be concerned not merely with your own people, but with the welfare of all humanity!

If the same antireligious nationalism had pervaded the democracies of Europe, not peace but war would today brood upon the surface of the earth. For Hitler yielded nothing. All his demands were met, because he threatened war and the democracies did not want war. If there had been a war, the democracies would have been victorious. The bombing planes of Hitler might have done their dastardly damage. But planes cannot conquer a country. They can destroy its morale. If the democracies had gone to war, because of their superior resources of funds, of raw materials, of manpower, victory would have been theirs. The Hitler system would have collapsed but with the collapse of Hitlerism would have gone the civilization of Europe. During the Spanish civil war, five bombers flying over Barcelona in a brief hour killed two thousand people. What then would have happened to Europe if all the bombers which Hitler possessed had been launched against Prague, against London, against Paris? What would have happened to Europe if the bombing planes of all the nations involved had been sent into action? Europe today would be a mass of smoking ruins.

This is not so, because of the democracies and not



FERDINAND M. ISSERMAN

capital of its destroyers. But the whisperings of God were heard and Jonah or Israel was compelled to obey. When Jonah refused to obey, nature, in the form of a tempestuous sea, rose in protest. Because Jonah, or Israel, abandoned the mission of God, all the sailors on the ships, all the nations on the earth were placed in jeopardy.

That is the supreme teaching of Judaism. That is the height of prophetic religion. No nobler religious ideal has been expressed or uttered anywhere than is found in this much misunderstood biblical book. Its unknown author was one of the most sensitive of religious spirits. His anonymity can in no way dim the glory of his role. This book expresses the climax of prophetic religion. It contains the noblest message of Judaism. No sacred books, the Koran or the New Testament, the Upanishads or the Confucian Analects, contain anything nobler or loftier. This teaching came

because of the dictators. If England and France had been ruled by dictators, there would have been war to the death. Hitler's victory is due to the sense of decency and of humanity of the very democracies whom he holds in such complete contempt. In this victory we see the moral strength of democracy and the spiritual weakness of dictatorship. Hitler was prepared to destroy Europe to gain his own ends. He did not care about humanity. The democracies, affrighted by the thought of war, yielded to him because they did care for humanity. The material victory goes to the dictators, the moral victory to the democracies.

WAR DOES NOT SAVE, IT DAMNS

This is clear. War would have saved neither democracy nor civilization. Wars cannot attain moral ends. We believed that through the World War we were going to make the world safe for democracy and crush militarism for all time. Never has militarism had greater triumphs than since 1918. Not since the days of the American and French revolutions has democracy been as much on the defensive as it is now after the World War. Thirty-seven million human beings, born through the pain and agony of the womanhood of the world, educated and reared by parents through sacrifice and suffering, either lost their lives or were wounded and incapacitated through it. Thirty-seven million human beings ruined not merely their careers, but also blasted the happiness of their dear ones, in order to make the world unsafe for democracy and to increase militarism.

From the World War we learned that we cannot find justice at the point of a bayonet. We cannot establish a new world order with bombing planes. We cannot bring about human brotherhood through slaughter on the battlefields. We cannot achieve good will and fellowship through hatred and butchery. The war's effects are seen in its aftermath. Human beings cannot feed on the propaganda of hatred, release machine-gun bullets to kill their brethren, send poison gases to blind them, to fill them with disease, to destroy them, to mutilate them, and then emerge nobler and finer and more generous. If war had started last September, mankind would only have been brought closer to the abyss. Hitler would have fallen, but other Hitlers would have risen to supplant him.

CZECHOSLOVAKIA, A MARTYR FOR PEACE

A few weeks ago we saw a nation imbued with the spirit of service to all mankind, allowing itself to be dismembered, its arteries to be severed, its limbs to be paralyzed that the calamity of war might be averted in Europe. I know that there would have been some who would have been thrilled if little Czechoslovakia had single-handedly defied the legions that faced it. I know that there are some who believe that if that nation had been crushed and had made a dramatic exit from the family of men, that would have been greatly worth while. It would have given the world living proof that human beings are still prepared to perish for liberty and to die rather than to submit to tyranny. It is quite possible that if Czechoslovakia had made such

a stand, nations and people would have rallied to her support. In my estimation, what the Czechs have done indicates their true greatness and vindicates the democracy which they cherished. They loved their liberty much, but they did not care to try to purchase it with the civilization of Europe. They might have plunged a continent into blood, and indirectly have brought about the destruction of its cities, the death of millions of human beings, and gone down to defeat amid the applause of the world and the cheers of all free men. What they did was not spectacular. It was not dramatic. It was more difficult. The Czechs submitted to what is tantamount to slavery. But they did it for the sake of the general welfare of mankind. They have given us an example not of cowardice, but of courage, of heroism and of humanitarianism which must, in these trying days, renew our faith in humanity and in the blessings of liberty.

THE JEWS A MARTYR RACE

To members of the household of Israel, the martyrdom of Czechoslovakia for the sake of peace, its submission to crucifixion for the welfare of Europe, strikes a sympathetic chord. Our fathers in many ages submitted to crucifixion that by their stripes men might be healed. We know that if we only think of ourselves, we build our future on quicksands and place the foundations of our being on quagmires. Others may talk in terms of autarchy, of self-sufficiency, of complete isolation, of indifference to what happens to other peoples. Others may build walls around themselves expecting thus to salvage themselves, while mankind goes down to destruction. That is impossible for us. For we are concerned with what happens to other peoples. No autarchy, no self-sufficiency, no complete isolation for us, because autarchy, self-sufficiency, complete isolation are merely modern expressions of an ancient tribalism to destroy which Judaism came into being, to annihilate which Moses wrote his Torah, to obliterate which the prophets spoke their noble words. For us to ignore the welfare of mankind while we are sensitive only to our needs would be to deny that which made us a historic people. We would lose our significance, and thus, in trying to save ourselves, would destroy ourselves.

When things seem darkest for us, we live and maintain our courage by the knowledge of what we have meant to civilization. From that knowledge we acquire a moral dignity and a spiritual joy which are our shield and our protection, and our choicest possession. Inner necessity and outward circumstances compel us to concern ourselves with the universal weal of man and not with the particular destiny of our own group.

As for Jews, while false propagandists say we plot wars, the facts are that Jews are the first to suffer from them. If war had been declared, the lot of German Jews, which is bad enough now, would have become even worse. They might have been pogromed. Wherever German armies would have penetrated, only God could have saved the Jew. The French Revolution brought freedom to the Jews, but after the Napoleonic wars this freedom was rescinded in many communities. In

the United States, after the World War, the Ku Klux Klan rose to tremendous power. After Catholic, Protestant, Jew and Negro had lived together in the barracks, had served together in the training camps, had even died together on the battlefield, after they seemed to have been welded together under a baptism of fire, this movement of hate arose. Why? Because the public had been brutalized by the war. War is the greatest calamity that can befall modern civilization.

HOW GERMANY AND ITALY CAN BE SAVED

What then are we to do at this time? Obey the teaching of the Book of Jonah and seek not the destruction of modern Nineveh and its people, but their regeneration and their restoration to sanity. We have faith that that is possible. How? Not by placing them without the pale of civilization, but by remembering that they too are members of the human race, and, like Nineveh, can return to God and to the family of nations. If we yield to hatred, to bitterness and to thoughts of revenge, we fall in the scale of moral values. We know what brought Germany to its low state. Conquest, despair, disgrace, thwarted youth, hopeless intellectuals. We know what is driving the militant nations, Germany's sisters-in-crime, Italy and Japan. These dictatorships are the villains in the story of modern civilization. They are the criminals among the family of men.

Modern criminology teaches us that society makes the criminal. There are no individuals who are born bad. So there are no nations that are born bad. Circumstances make them hate, make them vengeful, make them militaristic. Criminologists tell us that poverty causes as much crime as any other factor. Among the nations of the world, poverty too is the cause of crime on an international scale. The rich nations—France, England, America and Russia—rich in resources, are pacific. Germany and Italy and Japan, poor nations, are militaristic. I see no solution to the world's problems until there are realized the words of the prophet who said, "Zion must be redeemed through justice." Mankind must be redeemed through justice. Only then can swords be beaten into ploughshares and spears into pruning hooks.

PEACE THROUGH JUSTICE

The prophet knew that there was a connection between poverty and crime, between poverty-stricken nations and war, between hungry men and international conflicts. He knew long before the modern age that "swords can be beaten into ploughshares and spears into pruning hooks" only when "every man shall sit under his vine and fig tree and none shall make him afraid," when every man will be free from disease and hunger and from enforced childlessness and idleness, when every man shall have food and shelter and access to health. Not merely every American, nor merely every Jew, nor merely every citizen of a democracy, nor merely every white man, but every man. Then there will be peace. If we desire international peace, and we must have it if mankind is to live, we must establish international justice. The problem confronting civiliza-

tion today is whether there is sufficient time left to develop international justice before humanity destroys itself.

H. G. Wells said that a race is on between catastrophe and civilization. Oswald Spengler, the German philosopher, is of the opinion that civilization is losing the race. He urges men to stand heroically by their posts and perish, even as sentinels were burned to ashes in the city of Pompeii, when Vesuvius erupted. Reinhold Niebuhr, a fine prophetic spirit, America's leading Protestant thinker, overcome by the pain and suffering in the world, believes that the machine has proved too much for man's moral capacity. Influenced by his theology, he is convinced that our civilization is doomed, that God will create another civilization which will take its place. He is of the opinion that mankind goes through cycles of growth and development, of decay and of deterioration. Our culture is decaying and we are degenerating. Thus is God's punishment being visited upon mankind for having failed to establish justice. The Book of Jonah emphasizes the teaching of Judaism. Human beings are frail, but humanity need not be destroyed.

IT IS NOT TOO LATE!

Judaism's answer to the dilemma of the world is: "It is not too late. Men need not abandon hope and yield to despair and defeat." As Nineveh was saved, modern humanity can be saved. God cares for mankind. How do we know that he cares in the face of this suffering world? Because implanted in the hearts of human beings there is a sense of justice, a sense of decency, a sense of fair play. That is God's work. On that rock we stake our lives. By its truth we live. The conviction that fair play and justice are potential in all human beings is the armor and the shield of Israel, and assures us that the future holds healing for all mankind.

If it were not for God, we would have no hope. But he does care. He sent Jonah to Nineveh. As Jonah went in ancient times, so must his spiritual children go. Who are we that we are to go? Who are we that we are to assume this task? Jonah is asked by the sailors, "Who are you?" He answers, "I am a Hebrew!" What do I seek? I seek peace among the nations. I seek justice among men. I seek good will among all people. I seek to abolish poverty and needless suffering. I seek these goals not for one little group—not for Jews only, not for Americans only, not for white people only, but for all human beings. Not for rich only, not for poor only, not for weak only, not for strong only, not for learned only, not for ignorant only, not for the healthy only, not for the ill only, not for the powerful only, not for the humble only.

We desire justice for all mankind, love for all human beings, security for all the children of men. That is the challenge of Judaism at this hour. Seek the salvation of all mankind. That is the will of God.

And now that is what I as a Jewish teacher advocate at this hour, something idealistic, utopian, unreal—a spiritual solution. Can justice cross swords with battleships and righteousness with bombing planes? Is what my religion teaches—to be concerned about all men—

a noble ideal, but too feeble in this realistic world? No! Justice and righteousness are not feeble. Spiritual values ought not to be underestimated. I know their power. I know their strength. I know it from the experiences of my fathers. In the European scene, in the dark ages, they were pariahs and outcasts, barred from the decent occupations, forbidden to own or till land, to join the guilds of artisans, driven to do the scavenger work of Europe, forced to wear the badge of humiliation and of disgrace.

A SPIRITUAL SOLUTION THE ONLY HOPE

What kept my fathers alive? What sustained them? Why did they not abandon their struggle? Why did they not succumb in despair? Why did they survive the vicissitudes of the ages? They had no armies. They had no alliances. They had no state departments. They had no navies, no bombers, no walled cities, no anti-aircraft guns. What alchemy preserved them? What magic made them invulnerable? A tradition, seemingly feeble and frail and flimsy, a tradition of faith—faith in God and in the triumph of his justice and his righteousness.

That living faith made them strong. That faith was their army and navy. That faith enabled them to survive the hoplites of Greece and the legions of Rome. That faith was stronger than the armor plate of super-dreadnaughts, and more powerful than big Berthas and tanks. That faith in righteousness and in justice, in the God of justice and the God of peace, is the secret of their survival. That faith that his law will endure and his will prevail—not that of Der Führer nor of Il Duce, nor that of the commander of earthly armies, but the will, the word, the commands of the Lord of Hosts.

His word will be the last. His law is not injustice but justice, not tribal but universal, not malice but mercy, not war but peace. By clinging to that faith that God is supreme, by insisting that his righteousness and justice shall prevail, by not being satisfied with opportunistic measures, we shall live to witness the emancipation of all men, the restoration of liberty, the disappearance of the scourge of war and the dawn of the kingdom of God.

GOD'S VICTORY CERTAIN

The Kellogg Pact failed. The League of Nations failed. The court of justice failed. Not because these institutions were bad or deficient, but because nations were not spiritually big enough. Statesmen came to Geneva in the spirit of Paris, of Berlin, of Moscow, of London, of Rome. Until they come to Geneva in the spirit of Judea, of Isaiah, of Jesus, men will suffer. Until all the nationalistic Jonahs of our day are prepared to go to Nineveh, until all nations are ready to shed selfishness for altruism, until they are ready to obey the will of God, the shadow of war will darken the face of the earth.

But they can do so, and shall do so because that is God's plan, and war will be abolished and peace shall reign as soon as humanity, like Jonah of old, submits to the will and to the wisdom of God.

Business and Religion

BY GRAHAM FRANK

Not slothful in business; fervent in spirit; serving the Lord. Romans 12:11.

THE apostle brings together in this text the two things about which we come to think this morning—business and religion. I will give a paraphrase of the text: "Not slothful in business, serving the Lord; fervent in spirit, serving the Lord"—serving the Lord in one's religious life.

I think there is a very general feeling that preachers do not know anything about business and that when they undertake to speak about it they rather make themselves ridiculous. There are two things I should like to say in partial response to that accusation. I should like to say that the church does more business with less resources than any other institution in the community and does it largely under the direction of preachers. I do not know any other institutions in our city that operate on such limited financial resources as our churches, and they operate very largely under the direction of their ministers.

It might be a wholesome thing for you to stop a moment this morning and consider this question: Do you get as large returns in any other department of your life for the money you invest in it as you do in the church? Or I might put it this way: Is there any other department of your life in which you make such a small investment and get such large returns? I am sure that many people spend more for ice water in Dallas than they do for the church; they spend more for gasoline than they do for their church. I have an idea that a good many people spend more for soft drinks than they contribute to their church. May I ask of you: Do you know of any department in your life out of which you get such a large return for so little invested?

The church operates in a wider field on more limited resources than any other institution in the community.

WHAT IS WORLD'S CHIEF NEED TODAY?

I said I had two things to say in response to this gentle suggestion that preachers do not know anything about business. What I have just said is the first, and the second is this: I believe preachers know as much about business as the average businessman knows about religion. How much do you know about the church to which you belong? Suppose you didn't know any more about your business than you know about your church. There would soon be a notice on your door that it belongs to the sheriff. I am perfectly sure that the most dreamy sort of a preacher knows as much about business as the average businessman knows about religion, so the accusation loses some of its point.

I want to come, however, to a survey reported in a recent issue of the magazine, *Fortune*. That magazine has been making a series of surveys of various topics in which the business world is interested. One of the questions asked in this issue is this: "Which do you think the world is most in need of today: greater eco-

conomic security or more religion?" People who answered that question think the world needs more economic security rather than more religion, with women and Protestants dissenting from that judgment. Forty-three per cent of the men voted for more security; thirty-six per cent for more religion. Twenty-eight per cent of the men voted for more religion and forty-four per cent of the women. Forty per cent of the Protestants voted for more religion and thirty-two per cent of Catholics voted for more religion. That survey, like all surveys, is interesting but not very conclusive. It is, however, indicative of the fact that this great magazine of business is trying to discover what the people of America think they want.

Let me present two observations concerning business and religion.

BUSINESS AND RELIGION RELATED

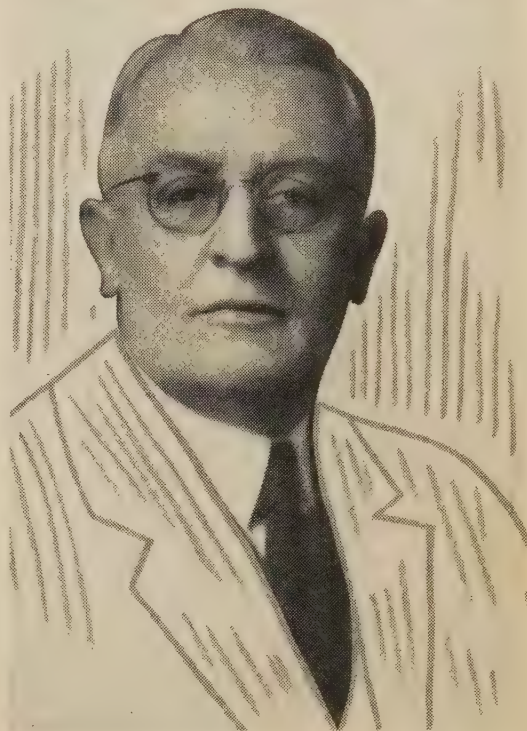
First, that the two things are interrelated. Our text says: "Be not slothful in business but be fervent in spirit, serving the Lord"—business and religion. You cannot divide human life into secular and sacred departments. You cannot divide your own life in that way. Business and religion meet and intermingle for the very evident reason that the same people who are in business are the people who are in the churches, and the people in the churches are in business. You do not deal with two distinct types of people but with the same people in two realms—business and religion. The two things are interrelated. I believe that business without religion will become sordid and selfish and I believe that religion without business will become sentimental and lose its touch with the common life of the world; but where each penetrates the other, where business is vitally interested in the church and the church is vitally interested in business then you may hope to have the best of both. I take it that there is no person in this church this morning who will dissent from the statement I am about to make and that statement is this: that every businessman would be a better businessman if he definitely and conscientiously and consistently devoted a part of his time to religion, and that every Christian would be a better Christian if he took some worthy part in the ordinary everyday work and business of the world. The Christian businessman can serve God as definitely in the realm in which he works as the minister can serve him in the pulpit from which he preaches, and a Christian who looks with condescension and contempt on the ordinary workaday affairs of life is quite apt to become remote and ineffective.

BETTER BUSINESS, BETTER RELIGION

The second thing to be said is this: that in both these realms, in the realm of business and in the realm of religion, it isn't more of either but better of both that we need. It isn't simply that we need more business; we need better business. It isn't that we merely need more religion; we need better religion. Cutthroat business and cantankerous religion have little to offer for the good of this world, no matter how much of either you may have. Do we need more business or more re-

ligion? My answer is that we need *better* business and *better* religion. The world will respond to better business and it will respond also to a better type of religion.

What do I mean by "better business"? I do not simply mean that you should have more business. I could hope that every legitimate business could have an increased volume, but I mean business that is motivated by higher ideals; business that is less selfish; business that does not estimate its success or failure wholly by the amounts of profit or loss; business that serves the community in which it is carried forward. I think there is a very evident desire and a very definite tendency in America today for a better type of business and I have often expressed the feeling, which I again ex-



GRAHAM FRANK

press, that I should like to see the day come when businessmen and professional men—men who serve us in the realms of daily life—should come to look upon their business and professions without any feeling that it is a sordid thing; that it is more or less unworthy of them.

Better religion—more intelligent and more cooperative religion. There is a type of religion that the more of it you have the worse off you are and the more people that have it the worse off they are. A religion that is narrow-minded, dogmatic, ugly, that withers the spirit of people, shuts them away from one another, make them captious, critical—the more of that sort of religion there is in the world, the worse off it is. My answer is that we do not so much need more business, but better business; not so much more religion as better religion.

I want to press that thought a little further. What do you mean by "better business"? What do you mean

by "better religion"? I shall undertake to answer that question. The final test of both religion and business is the same. You can't test your business by one measuring rod and your religion by another. The final test of what is good business and good religion is the same test, and this is the test: What do they do to the people who engage in them? That's the test. That's the test of business. You may be making a profit out of your business but if you are making a profit out of your business to the impoverishment of your own soul, your business is a failure. "What doth it profit a man if he gain the whole world and lose his own soul?" You may be very active in your church but if your religious life is making you captious and narrow-minded and cantankerous and noncooperative, then your religion is a curse to you instead of a blessing. So the test of your business and the test of your religion is exactly that.

What is my business doing to myself and to others who are associated in it with me? If business is making the owner of business dogmatic and unsympathetic and if it is leaving the people who work for the owner half-starved, poorly housed, driving them to all sorts of underprivileged ways of living—no matter how profitable, that business is a failure. No Christian man ought to engage in that kind of business. The test of business is what it is doing to the people that participate in it and the test of religion is exactly the same thing. If a church is making its adherents broadminded, ever looking up to God in gratitude, looking out with desire to help their fellow men, that church is successful. It may be having a difficult time paying its bills, but in the sight of God it is a success.

JESUS HAS SOMETHING TO SAY TO BUSINESS

Has Jesus anything to say to the businessman of the world today? I know many people who think that the teachings of Jesus are very beautiful but that they are not fitted to this complex world in which we live. Somebody once asked G. K. Chesterton whether or not he thought the Golden Rule was practical and his reply was "I am not interested in that question. The question I am interested in is, is it true?" Someone once asked Mark Twain if he wasn't greatly puzzled over the things in the Bible he didn't understand. He replied: "Not a bit. The things that I am puzzled about are the things I do understand." And I imagine, my friends, if instead of being puzzled about things you don't understand you give concern to things you do understand and about which you do nothing, your lives will be blessed and strengthened.

I believe that Jesus Christ in his life and teaching furnished the only possible program on which human life can be successfully lived in any realm, be it business or religion.

The sort of life you live depends very largely on the center around which that life radiates. If it radiates around money it will be one sort of life; or if it radiates around pleasures, another sort; or if around a different center, it will be another sort. Jesus gave two common centers around which human life ought to revolve. A man came to him and asked "What is the great commandment?" Jesus said: "The first and great com-

mandment is, 'thou shalt love the Lord thy God with all thy heart,' and the second is like unto it, 'thou shalt love thy neighbor as thyself.' On these two commandments hang all the law and the prophets."

WHERE OUR ECONOMIC SCHEMES FAIL

The great difficulty with many of the plans for economic rehabilitation lies right there. We are trying to get men in right relationships to one another before they have been brought into right relationships with God, and that cannot be permanently and successfully done. A sure way in which you can have a permanent improvement of the whole scheme of human life—of business, religion, art, music, everything—is through the teaching of Jesus. A man who sincerely and humbly believes in God is not going to be very unjust to his brother man, and a man who undertakes to manipulate humanity into right relationships with his fellow men and leave God out of the undertaking is doomed to failure. Here is the great function of the church.

God's blessing upon your daily work; God's blessing upon the thing to which you give your time. That ought to be a happy experience for you and in order that you may do it with helpfulness to your fellow man and satisfaction to yourself, first of all get your heart right toward God and then look out upon this great world as God looks out upon it and you will find your brother man ready to cooperate with you and the two of you together, under the blessing of God, may make a new heaven and a new earth wherein dwelleth righteousness.

A Search for an Inscription

BY DONALD M. STERLING

DURING the construction of the new Central Union Church of Honolulu there came this request from the architect to the minister, Dr. Albert W. Palmer: "I want you to give me," said Mr. Cram, "a text or motto of eighteen letters and spaces to place in the chancel above the pulpit and the communion table." "What an interesting commission!" said Dr. Palmer, in telling of his search for the right inscription. "I knew that it would be, in all probability, the only generally visible inscription in the church. It must, therefore, be something suitable to the many and varying uses to which a church is put. It must have something to say to the people in many moods, something not out of harmony with any of the great major experiences of human life. What text should I choose?"

What text would you choose, if such a commission came your way? What words would be suitable for a wedding and yet not be out of place at a funeral? What words would be in keeping with the mood of Christmas and Good Friday? What would you have the church say through its inscription amid all the

changing events of the year: Memorial Day, Labor Day, Thanksgiving, Forefathers' Day, Easter, Armistice Day and Children's Day? What text would speak to both youth and age and still be an appropriate word for those in their middle years? What would you have the church say at an interracial gathering or an interdenominational meeting? What would you have it say at a time when the world is torn with war? Finally, what would you have it say as men gather to keep the Lord's Supper? These are some of the questions Dr. Palmer had to ask in his search for an inscription.

With all these varying needs in mind he chose this text: "Love Never Faileth." There it stands in the Central Union Church of Honolulu where all who lift up their eyes may read.

In the choice of this text we will all agree that Dr. Palmer was correct. "Love never faileth." That is the faith by which the church lives. It describes the faith we would live by. Whenever we begin to doubt whether the love of God made manifest in Jesus has power to redeem the world we know we are harboring a heretical disbelief. "Lord, I believe, help thou my unbelief," we cry. To doubt the power of love is to question the validity of the gospel. This is the fundamental doctrine of the Christian faith: "Love never faileth." It is a text that should stand not only within the church where the faithful gather for worship; it should be engraved upon our hearts.

II

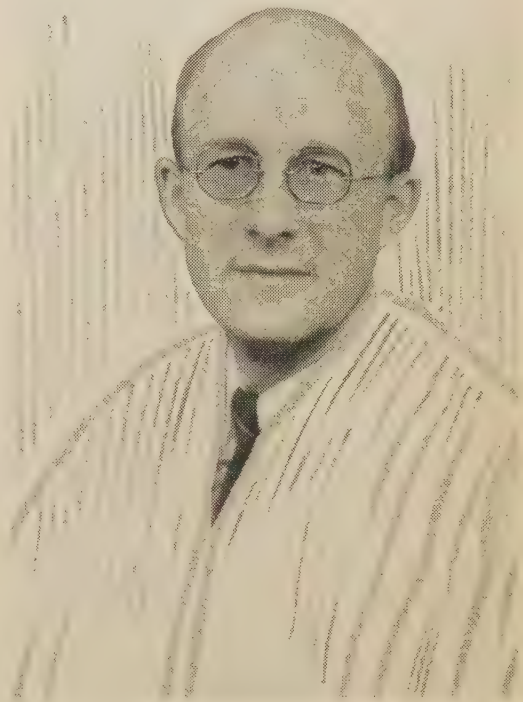
Let me ask of you that we now conduct a search for another inscription. The inscription we desire is not one to be placed over a chancel within a church. We want to place it high above the contemporary scene which we call modern history. More specifically, we want an inscription to place over the events of the past twenty years. What inscription will best describe the faith by which men and nations have lived during these two decades? What is the ultimate reality in which they have placed their trust? We want an inscription that will sum up all the events of this period and point toward that to which these events have been tending. Wanted: an inscription to carve upon the edifice of the world's life which men have builded since 1918.

Sometimes single events have a way of gathering up within themselves all that belongs to their age. To understand the event is to understand the era. To comprehend what may flow from the event is to see history in the making. Hitler's victory at Munich was just such an event. It epitomizes an era. It stands as a portent of the future. Find therefore an inscription that will tell the story of Hitler's victory at Munich and you will have the inscription we desire.

What is it? It must be an inscription that will say these things: At Munich there was burned deep into the consciousness of all mankind a realization that force rules; that the only sure way to right a wrong is to draw a gun and threaten to shoot; that talk about good will and brotherliness and freely rendered justice between nations is only talk. It is guns that rule. This is what Hitler said at Munich. The world heard and gave him the victory. To demonstrate their con-

viction that he is right the nations of the world are now pushing with greater speed their programs of rearmament. On Navy Day we were told by our assistant secretary of the navy that we must be ready to "defeat any probable enemy or any probable combination of enemies." The taxes which must be imposed to support such a program will undoubtedly mean a campaign to induce Americans to declare for "cannon before butter." We folks here in Wisconsin will not like that. The trouble, we say, is that the country is already too poor to eat all the butter we can provide. Well, pour out a few more billions for added defense and butter will become a luxury commodity.

What inscription will suit our purpose here? Some-



DONALD M. STERLING

one with a sardonic turn of mind may volunteer: "Whom the gods would destroy they first make mad." If I were to write an interpretation of the political and economic history of the world since 1918 I would be strongly tempted to title it, "Whom the Gods Would Destroy." But such an inscription does not describe the faith of an era. It is a commentary upon that faith. For a better inscription I offer Napoleon's historic sneer: "God is on the side of the heaviest battalions."

There it is; an inscription to place over Hitler's victory at Munich. There it is; an inscription to place high above the panorama of history as it has been unrolled before our gaze during the past two decades. "God is on the side of the heaviest battalions."

III

Now, why have I asked you to make this search for a second inscription? Having related how Dr. Palmer chose the text, "Love never faileth," I was well on my

way to preach a good sermon—a sermon that would have helped you to believe with a little more conviction that the gospel is true, that love is the ultimate reality. Why did I muff this splendid opportunity, plunging you back into the world of sordid reality? Why did I do it? Why am I making you look upon “love amid the ruins”?

My first reply is this: We Christians of today need to realize that our faith has been challenged. It is under attack. The pagan-minded state, which knows no authority above itself, will brook no rival loyalties, and which puts its trust in the sword is among us. It is here and it does not propose that Christianity with its “slave morality,” as Nietzsche described the Christian ethic, shall halt its march. When German pastors are sent to the concentration camp and Japanese Christian ministers find it safest to register assent to the doctrine, “The emperor is God,” even the dullest among us can see what is happening. If the church will go along with the state, all well and good. If not, then to the catacombs! Our faith that “love never faileth” has been scorned and spat upon. It has been rejected. Force rules. Love languishes amid the ruins.

In your youth you undoubtedly read, as I did in mine, of those early days of the Christian faith when to be a Christian was to know persecution at the hand of Rome. You gloried in the heroism of the early martyrs and rejoiced in the fact that by the power of their faith they humbled even mighty Rome. We live in a day when this chapter of history bids fair to repeat itself. With each step of the world’s march forward toward the conviction that there is no God other than he who is on the side of the heaviest battalions, the closer we approach the battle of Armageddon. The sons of God who believe that “love never faileth” cannot surrender before the cynical creed that there is no God but force.

To be a Christian in such a day as this demands that we recognize these facts. That is the reason why I called upon you to join with me in the search for our second inscription. There are days ahead which will demand hard thinking, honest thinking, courageous thinking, thinking which will probe to the roots the demands of the faith we profess.

IV

There is a second reason why I called for this second search. It is the nature of love that even as it sits amid the ruins it will hope against hope. It lives on by the power of faith, which is “assurance of things hoped for, evidence of things not seen.” Love believes that God has power to interject himself into the midst of the human scene and resolve its conflicts with a force that is spiritual, not physical. Love is persuaded that “this is the victory by which we overcome the world, even our faith.” To say that before we can believe “love never faileth” we must see the claim vindicated in all the areas of life is simply to reveal a complete misunderstanding of the Christian faith. It is faith. It does not wait for proofs of what it believes. It goes out and makes them. It knows that when faith is strong love will not fail.

That is why I asked you to take a realistic view of the present juncture of the world’s history and confess with me that it denies our faith. We can do it and not be intimidated so long as our faith is real. “If your faith does not hold out you will never hold out,” said the prophet Isaiah to King Ahaz as the king trembled before the forces of Rezin and Pekah. If our faith does not hold out we will never hold out. If it is distasteful for you to have your minister tell you the worst that can be said about the modern scene, don’t implore him to restrict his vision. Rather, call upon your God to strengthen your faith. As a Christian, I do not propose that you shall be afraid to look the world in the eye. Love remains undaunted whatever happens; it hopeth all things, believeth all things, beareth all things. “Love never faileth.”

For validation of this truth that love makes its own proofs I call to your attention a picture many of you saw during the past week. You saw “Boy’s Town.” The story has to do with a Catholic priest who believes in the power of love. The particular area of life he chose for the validation of his faith happens to have been in work with handicapped and disadvantaged boys. One of your number, after seeing the picture, said to me: “There is a lot in that picture to make you think about many things.” Indeed there is. It portrays a way of life that needs to be brought to bear upon many things. Not the least of these is the method by which we conduct affairs among nations.

Having said that Hitler’s victory at Munich was a victory of force, constituting a challenge to the Christian faith, there remains one more word that needs to be said. Why was it such an easy victory? It was a victory for force because, strange as it may sound, the masses of men around the world do not believe in force. We thus have the anomalous spectacle of a world that can be easily bullied because it has lost faith in the methods the bully employs. The masses of men do not want to meet the dictators upon their own ground. If they must, they will have to be driven to it, and then there will be no heart in them as they make the choice. The person who prides himself on his so-called realism is saying to us: “That is just what I told you. Your pacifists, with their antiwar sentiment, have just made the world that much the safer for the dictators.” You get that from the omniscient columnists and the commentators. The same note of scorn is creeping into the utterances of our statesmen.

V

But before we surrender our thinking and our lives into the keeping of these all-wise ones let us take one more look at the faith of the common man. What hope burns within his breast these days? Why is it so hard to whip up his enthusiasm for greater armaments? He is looking for a leader in whom he can place his trust. He does not believe that all has been done that can be done to explore the possibilities of a peaceful settlement of international problems. He wishes the nations would sit down around the table before the next war, not after it. He wishes that someone would arise who could so dramatize this hope of his that it would be

possible for him to stand up and shout, to march and to sing. He wants a leader who will deliver his mandate to the nations: "Sit down about the conference table and find the answer without recourse to war." He would like to say to his statesmen, "Go and do this, and don't come back until the job is done. Come back confessing failure and we will disown you, sending someone else to take your place." That is the hope of the common man. With the right leader you could build a fire under all the cynical exponents of force.

But where is the leader? How can he channel his movement? My answer is that the leader is to be found within the church. The church is the strongest international organization the world knows. It has had much to do with the nurture of the common man's hope. Let the church speak! Let it call upon the nations to meet in an economic and military disarmament conference. Let it hold its own conference if the statesmen refuse. The common man has not yet been heard. The duty of the church to both its Lord and humanity demands that it take up the leadership when others falter. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." "Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee, fear not, neither be discouraged."

Facing Life with Courage

BY HAROLD W. RUOPP

OF ALL the demands which life makes upon us, there is none more important, or more insistent, than the demand for courage. Where there is fear, there is ultimately defeat; where there is faith, courage, valiance, there is ultimately achievement, triumph, victory. In the one instance life ends in negation; in the other, with superb affirmation. In the one instance the question sooner or later lifts up its head, What's the use? In the other, men declare with confidence, Life is supremely worth living.

Thomas Carlyle insisted that the ultimate question posed by life is, "Wilt thou be a hero or a coward?" There is no reason to suppose, as Ernest Fremont Tittle somewhere suggests, that life will ever be lived on easy terms. True it is that the advance of science may in time rule out some things like cold and dark and superstitions, but life will always involve more or less of pain, suffering, struggle. Once and again the coward in us urges us to run away from life, because it is "so hard"; but the hero latent in us keeps whispering: "You can't escape life, you can't run away from it; therefore, stand up to it and master it." Need it be added that what makes life so gloriously worth living is precisely that fact that it cannot be had at bargain prices!

There are two kinds of courage. Or rather I should say: courage must operate in two ways, or at two points.

On the one hand, we all stand in need of the courage that will enable us to face life's inevitables (once we determine that they are inevitables), to face and master whatever may be our individual lot—pain, suffering, loss of health or loved ones, sorrow, disappointments, frustrations—and so on through the whole gamut of experiences to which human flesh seems heir.

Our first reaction to these experiences is commonly that our lot in life is peculiarly hard; that fate "has it in for us." We need to be reminded time and again therefore that "midnight" is no respecter of persons; that, as a matter of fact, many persons are bearing far heavier burdens than we are. If we may assume that no one in this world is treated as a "cosmic pet," it is equally true that no one is singled out as a "cosmic pest." The rain falls on the just and the unjust alike—the difference in people being that some know how to handle their rainy seasons, and others do not. It all depends on the interior resources of a man's soul—and whether or not he is willing to face life with courage.

FACING LIFE'S INEVITABLES

Here, for example, is Charles Lamb who returns home one day to find that his sister, in a fit of insanity, has injured his father and murdered his mother. What does he do? Play the coward? Not he. He sits down and writes a letter to his friend Coleridge in which he says: "Thank God I am very calm and composed and able to do the best that remains to do." He devotes himself to his stricken sister, and finally wins her back to health by his tender ministrations, and all the while he keeps writing his inimitable essays.

Or here is Robert Louis Stevenson, of beloved memory, writing to George Meredith: "For fourteen years I have not had a real day's health; I have wakened sick and gone to bed weary. . . . I have written in bed and written out of it; written in haemorrhages, written in sickness, written torn by coughing, written when my head swam from weakness. . . . I was made for a contest and the Powers have so willed that my battlefield should be this dingy, inglorious one of the bed and the physic bottle." What does Stevenson do? Play the coward? Not he. He keeps right on writing tender poetry, and tales marked by their strength and heroism. He refuses to let the medicine bottles on his mantle-piece obscure his far horizon or the blood in his handkerchief to be the chief fact of his life.

Or here is George Matheson, totally blind from the age of fifteen, who when his sweetheart has deserted him, sings out of his darkness and his heartache, no dirge of hatred, but a hymn of love:

O Love that wilt not let me go,
I rest my weary soul in thee,
I give thee back the life I owe,
That is thine ocean depths its flow
May richer, fuller be.

COURAGE TO FIGHT FOR A BETTER WORLD

We need first of all the courage to face life's inevitables. But there is a second kind of courage, equally important; namely, the courage to face the injustices, the cruelties, the tyrannies of the world in which we

live; the courage which says "Safety last, and adventure first"—adventure for a kindlier, nobler, better world; a world in which justice shall flow down from the mountains, where righteousness and understanding and good will shall prevail, where truth and beauty and goodness shall be exalted. The truth of the matter is that there are many, many people who have courage when it comes to facing "the slings and arrows of outrageous fortune," but who are cowards when it comes to facing the sins and cruelties of our modern social system. I know at least one man who came through the death of his twelve year old son with flying colors, but who was a coward when it came to taking a stand on child labor, affecting the lives of the twelve year

and stress of life, their bereavements and sorrows and perplexities as crosses. One person speaks of his failing eyesight as his cross; another refers to the loss of a loved one as his cross; a third talks of his constant unemployment as his cross. But this is a confusion in words because it is a confusion in thinking.

"WE MUST VOLUNTEER FOR OUR CROSSES"

Between burden and cross there is a clear distinction. Burdens are universal and they cannot be escaped. But the cross is not universal and the cross can be escaped. Many men and women never bear a cross at all; the only cross countless others carry is a little gold one, pendant on watchchain or necklace.

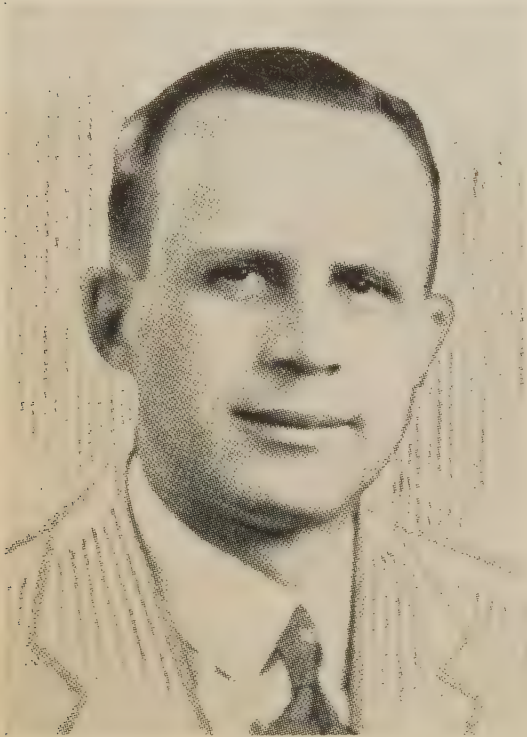
The heart of this matter may be put into a single, concise sentence, reminiscent of Dr. George Buttrick: *We are conscripted for our burdens, we must volunteer for our crosses.* A burden may or may not have moral or social significance; the cross always has not only moral and social significance, but a profoundly religious meaning. Whenever a man for love's sake takes upon himself the burdens of others, and the sins and the griefs of the world in which he lives, then and only then does he take upon himself a cross, in the strict sense of the word.

It needs to be emphasized that Jesus like everyone else had his burdens; intensely human as he was he could not escape them. They were the price of his humanity!

But Jesus might have escaped his cross—he could have refused it. Instead of going into Jerusalem at the beginning of that last eventful week he might have turned to Nazareth or Capernaum to lead a comfortable and respectable existence. But instead he chose to enter into Jerusalem, to pass down its Main Street, through the Garden of Gethsemane, through the Judgment Hall of Pilate, on out at the other end to die on a cross between two thieves with a prayer of forgiveness on his lips. That took moral courage, the kind of courage that is always required when one volunteers for God's sake to set himself against ugliness and greed, lust and sin.

FAMOUS CROSS-BEARERS OF HISTORY

And the kind of courage that Jesus demonstrated has been made flesh once and again by those who have dared to follow in his train. Did not David Livingstone manifest it when in 1840 he went to Africa, and for thirty-three years labored to open the Dark Continent to civilization, writing in his *Journal* three weeks before his death: "I am pale, bloodless and weak, from bleeding profusely ever since the 31st of March last. . . ." (That was eleven days!) Livingstone might have stayed at home. Did not Father Damien demonstrate it when in 1873 he volunteered for service among the lepers on the island of Molokai, and for sixteen years washed their bodies and dressed their sores until he himself fell victim to the grim disease? Father Damien might have stayed at home. Did not David Hartley demonstrate it when in 1776 he stood up in a hostile House of Commons to move that "the slave trade is contrary to the laws of God and the rights of



HAROLD M. RUOPP

old sons and daughters of countless other fathers and mothers.

In his book *The Cross in Christian Experience*, W. M. Clow does a discriminating bit of thinking. Dr. Clow suggests that there are three words in the Scriptures which express the darker and more difficult experiences of a religious life: the words "burden," "thorn" and "cross." With the first and last only we are here concerned. By the word "burden" both the Old Testament and the New mean all the inevitable care and strain of earthly life—our wearing daily tasks, the duties which exhaust us by their monotony or their difficulty, the responsibilities which shake our nerves, the sorrows of loneliness or poverty or disappointment, the weakness of old age, the weight of our sins.

The other word is "cross," a word constantly on the lips of Jesus. Now, burden is not to be confused with cross. Men often speak of their daily toil, the strain

men"—only to be hooted and jeered when his motion failed? David Hartley might have remained silent, had he so chosen.

What these and many others have done anyone can do provided that to the courage he must have to carry his burdens he adds the courage to volunteer for his crosses.

One further observation: Courage doesn't just happen. No one can say: "Go to, now, I'll be brave, I'll be heroic." At least that kind of heroism will soon spend itself. The courage which endures is the courage which is born of profound faith: the faith that the world and the life of men in the world have meaning and purpose; the faith that at the heart of the universe there is an eternal goodness, all the evidences to the contrary notwithstanding; the faith that the Cross of Christ is no accident or incident or anachronism, but the articulation and dramatization of what is ultimate and everlasting in the world—suffering love.

It is significant, as Dr. Tittle points out, that as long as Carlyle thought of the universe as being dead, "a huge dead immeasurable steam engine," the best he was able to do was to defy it. When however he thought of the universe as being the living garment of the living God, then he was able to trust it. It was that faith which healed him and heartened him, and which helped him in the end to come out with an everlasting Yea rather than an everlasting Nay.

Thus it always will be! He who has faith in the living God and faith in God's purposes for our human life will be given an inexhaustible courage: courage

not only to carry life's inevitable burdens, but courage to volunteer for life's eternal crosses.

YOUTH AND THE CHURCH

IF I were talking to a rebellious youth, I should be defending the church, and I should say this:

"You are in revolt. You hate the church's narrowness and sectarianisms; and so do I. But I know more about the church than you do because I live with her all the time. In the darkest places on this planet, where otherwise humanity would be helpless and sodden, you will find hospitals, schools and spiritual agencies. They are put there by the church. No other organization has thought of such service in those desperate corners of the earth except the church and the men and women whom the church has sent there. Show me an organization that can duplicate our Careys and Morrisons, Judsons, General Booths, and others like them, who have gone where life is darkest, where need is deepest, where work is hardest, before you ask me to give up the church. Do you want a man to sink his life in an Indian tribe or in a slum in New York, to run a hospital under the Arctic Circle in Alaska or a school in the jungles of Africa? Do you want a man of high heritage, culture and education to do it? Do you want a man to do it without hope of earthly reward, no money except bare subsistence, no comfort in an inhospitable situation? Where will you look for that man? You will look to the church. The noblest men and women I have ever known have had their roots in the church."

HARRY EMERSON FOSDICK.

A Pastoral Prayer

BY HENRY R. ROSE

OUR Heavenly Father, we are living in the presence of Thy Hand and yet many of us do not perceive it. We ask that we may see God and make sure of his existence and, behold, Thou art right before our eyes! Who brings the beautiful flowers out of the imprisoning earth? Who causes myriads of buds to unfold on millions of trees? Who changes the brown grass to green, and the mournful meadows into bowing dandelions and dancing daffodils? Who gives the birds their song, and starts the bees on their annual quest for honey?

None other but God, our God. Man does not do it. Man cannot do it. Left to himself, the world would be as barren in summer as it was in the dead of winter. None but the Hand of God can sweep the strings of this harp of earth and set its music ringing.

May this thought encourage us greatly, O God. May it lead us to perceive Thee in the intimate aspects of life as they concern us, day by day. It is not easy to live, O Father. Sometimes life becomes a burden; sometimes a nightmare. Thy prophet Elijah is not the only man who has asked Thee to take away his life when things were going hard with him.

Thy children are troubled today; multitudes of them. They are worried, frightened, terrified. The

little they have is slipping away from them and their future seems insecure and dark. Those with great responsibilities are also at their wits' end to meet their obligations and weather their storms.

But let us not forget, Thou God of nature, that Thou art also the God of human nature. As thou canst outmaneuver the coldest winter and the longest drought and save nature alive and triumphant, so Thou canst overcome all the forces menacing human nature and threatening our future.

Teach us to rely on Thee, O God, our Heavenly Father. Teach us to say on our cross: "Into Thy hands I still commend my spirit." Teach us to cry above the moans and oaths of other men: "God is in his heaven. All will yet be right with the world."

We bless Thee and thank Thee for the men and women of mighty confidence in Thee. They are the beacon lights of the centuries. They are the light-houses along the coast of human travel. They are the dawn-bringers of the new day. Help us to join in the march they began. Help us to swing their banner of undefeatable hope across the world. Help us to do our part in hastening the coming of peace and justice that brotherhood and happiness may cover the earth as the waters cover the sea. Amen.

The Minister's Opportunity During Lent

By ROGER EDDY TREAT

IT IS interesting to discover that the word "Lent" may well be derived from the Old English term "lencten," meaning spring. Scholars feel that it is probably from the same root as "long" and refers to the "lengthening days." In any event, Lent, for Christians, has come to mean the forty days beginning with Ash Wednesday and ending with Easter. Lent memorializes the traditional forty days which Jesus spent by himself in the wilderness, immediately after his experience during the moment of his baptism at the hands of John.

Three facts should be borne in mind by anyone seeking to make worthy use of those six weeks culminating in Easter. First, the gloom of winter, with its short, cold days, yields to the hope of spring. Literally, all the earth passes from death to life. Second, the lengthening days, with their steadily increasing hours of sunlight, actually revitalize our bodies. Rather recently have we discovered the tonic effect of the ultra-violet rays of the sun upon the human system. Third, the miracle of spring works its charm upon our spirits. It revives our souls as well as our bodies.

• *Spring as a Season of Renewed Hope*

Every curate of souls should remember and use these facts. There is a winter of the soul even as there is a winter of nature. And both give way to spring, with its renewal of life and of hope. The wise pastor prepares to make the most of the spring in-tide of spiritual vitality. There is unmistakable sadness in following the cycle of the seasons from spring, on to summer, through autumn to winter. To do so is to pass from youth through the prime of life to old age and death. Without the certain and recurring sequel of spring, how hopeless and forlorn one would feel in midwinter! It is the conviction that "if winter comes, spring can't be far behind" that keeps us going through the bleak, briefer days of the year. Indeed, what substance this annual experience of mankind lends to our hope of a spring beyond the winter of death!

How shall the preacher and pastor best make use of this season of quickened faith and hope? Certainly, first of all, by placing at the center of his program of those weeks the understanding and the acceptance of the construction Jesus placed upon the eternal and silent mysteries. There was a time when an emotional evangelism would have used these forty

weeks to persuade people to "come to Christ." How well does President Hutchins of Chicago University say: "The old methods of emotional appeal have lost their effectiveness. . . . Certainly they will not bring young men to Christ today. The appeal that must be made to them is the appeal to reason. A process of conversion to be worthy of the name must be an intellectual process. Faith is intellectual assent."

Consequently, the diligent minister will by sermon and conference seek to

men. Insistently and persistently he will cause people to see that they cannot find peace of mind, or social peace, until they have rightness within themselves.

He will acquaint them with the certain fact, which Dean Wicks suggests, of the mysterious upward urge meeting them at every turn of the road, summoning them to something infinitely better than they are. He will bring them to realize that they must deal honestly and realistically with that high summons if they are ever to know self-respect, peace of mind, and power for good.

From that point, our wise preacher and teacher will pass on to help men see how Christ responded to that voice of the Eternal Best. He will cause his people to see the benefits which have accrued to individuals and to society from Christ's response. He will convince them that no one else is "bidding for the heart of humanity," even as he will persuade them that through no other name can they truly be saved from the lostness of cynicism, isolation, bitter prejudice and boredom so characteristic of us all. Our times are unique in their desperate need of the healing and the hope which Christ alone supplies. Woe unto us if we preach him not!

• *The Spirit of Worship the True Lenten Note*

However, preaching and teaching will not exhaust the wise minister's use of Lent. He will strive zealously to deepen people's religious life even as he eagerly seeks to open their minds to Christ's faith. It is not only with the intellect that one worships God. Heart and will must kneel as well. To this end, services of true worship serve the wise pastor best. In every way he will try to make people's spirits bow to share the silence of eternity in Christ's name. By every worthy means he will cause his people to sense the presence of "that shadowed Other," keeping watch above his own. By reading, hymn and prayer the minister will make fullest use of Lent in bringing people to feel the central reverence of attitude and conduct which is ever the hallmark of persons who have seen life steadily and whole.

These weeks will prove the best possible occasion for making people see their foolish dependence upon things, when but one thing is needful, yet indispensable! There is no better time to rebuke our bankrupt self-



ROGER EDDY TREAT

present the religion of Jesus in such a way as to win the consenting attitude of mind and heart and will of all his hearers. No mere emotionalism, nor theological shibboleths, nor warmed-over doctrines will serve this essential purpose.

• *Presenting a Reasonable Christian Faith*

The preacher will present during Lent the principal articles of a Christian faith which has proved itself to be reasonable and livable and indispensable in his own thought and experience. From the pulpit on Sunday, at meetings on weekdays and in study groups of all sorts, the wise minister will be leading people to know and share the mind of Christ touching matters of faith and practice. Time after time he will sound the challenge of Christ, not in the terms of "a vague, sentimental desire to do good and to be good," but in the terms of forthright will-for-the-good-of-all dominating the hearts and wills of

sufficiency in favor of humble dependence upon the Giver of All. Lent is the season of seasons for causing people to sense and to straighten the spiritual foundations of their lives. Of all the weeks of the year, these are the best to bring men to know that not by bread alone do they live, but by every word which comes from the mouth of God. From him alone do all good counsels and just works proceed!

• Preparation Classes for Church Membership

Most churches follow the custom of using these pre-Easter weeks for special classes to prepare their young people for church membership. If only one period of the year is to be used for this purpose, Lent is the natural time for such a class. Increasingly, one believes, churches which mark Holy Thursday by a special service of communion use that occasion for the reception of the members of this class, and others, into the fellowship of the church. It is my opinion that this is a much more appropriate occasion for such a ceremony than on Easter morning. The services are then fully rich enough and the congregation is augmented by many who do not represent the heart of that church's fellowship. Whenever the members of the preparatory class become members of the church, most ministers prefer to teach that class themselves. Our own denomination (Congregational-Christian) provides some very good material by way of course outlines and lesson discussions. None of it, perhaps, will any man wish to use without change and addition, but all of it will prove helpful and suggestive.

I think that the series of sessions of the class, even when its pupils number well over a score, should be supplemented by individual conferences at which the final step of consecration is taken. During the twenty or thirty minutes of this intimate interview, both minister and candidate can be satisfied that the step about to be taken is sufficiently understood and is sincerely entered upon.

• Importance of Pastoral Calls During Lent

The days between Ash Wednesday and Easter call for more rather than less pastoral visiting in the homes of parish and the community. We who have a constituency which is rather centrally located have no least excuse for not making calls throughout the entire year. It does not disturb us to have men say that this is a senseless "carry-over" from the village days of this country. We are not deterred from the task when others call it "an unwelcome bell-ringing canvass."

The church stands squarely for the neighborly spirit in all human rela-

tionships. This fact lays a mandate upon the minister to be neighborly himself, by precept and example. He will go into all the homes of his parish, bringing the friendship of the local church, seeking by the very warmth of his interest in the sorrows and joys, problems and successes, of that home to symbolize the Will-for-the-Good-of-All at the Heart of things.

To insure finding people at home, and to make the visit as purposeful as possible, we send out cards at least three or four days in advance. The card we use states that "the pastor plans to call in your home on (day), (date), at . . . o'clock. If this day or hour is not convenient for you, please call the church office and another appointment will be arranged." The card is signed by the pastor's secretary.

• Making Calls Definite And Purposeful

We have followed this custom for several years. People feel free to ask for a change in day or hour if the one suggested is not agreeable. Better than 99.99 per cent of all the calls in the years are fulfilled. The following morning a transcript of each of the calls of the previous afternoon is made (omitting, of course, the confidences) so that when the next visit is made in that home our memory is refreshed by reading the record. Where, as in our case, we are calling in over seven hundred homes of the community, such call-notes are indispensable, particularly since several months must elapse between visits, except in cases of emergency.

No privilege is greater, no ministry more rewarding, or apparently more

genuinely appreciated, than that of going from home to home in the name of One whose name is Good Will. People are especially responsive during the weeks before Easter.

• Special Meetings And Classes

After one has said all this, he finds much that Lent should include by way of emphasis.

The midweek Fellowship Night suppers and programs will have a purely religious character during the weeks immediately preceding Easter. In addition to the monthly services of worship, which the minister of our church conducts for the members of the Women's Association, a class in Bible study and personal religious living holds seven weekly meetings ending with Tuesday of Holy Week. The minister is also the teacher of this group. Then, too, it is during Lent that the special services for Scout Troops are arranged. On separate occasions the members of the Cub Pack and of the Boy Scout Troop are guests of the sponsoring institution at a service which seeks to make reverence a natural and fundamental trait of human character.

All money-raising projects on the part of any of our organizations are dropped during Lent, in order that the deeper realities may be sensed without practical distractions. The whole blessed purpose of Lent will be missed if it is not used as tradition says Jesus used the forty wilderness days: in thinking through his use of life in the light of his religious convictions. We must do the same, as men and as ministers, and lead our people to do likewise.

Master, Make Us One!

GREAT brother to the lofty and the low,
 Our tears, our tears give tribute! A dark throng,
 With fetters of hereditary wrong
 Chained, serf-like, in the choking dust of woe,
 Lifts up its arms to you, lifts up its cries!
 Oh, you, who knew all anguish, in whose eyes,
 Pity, with tear-stained face,
 Kept her long vigil o'er the severed lands
 For friend and foe, for race and race;
 You, to whom all were brothers, by the strands
 Of spirit, of divinity,
 Bound not to color, church, or sod,
 Only to man, only to God;
 You, to whom all beneath the sun
 Moved to one hope, one destiny—
 Lover of liberty, oh, make us free!
 Lover of union, Master, make us one!

HERMANN HAGEDORN.

• WHO'S WHO in THIS ISSUE •

*Rev. JAMES D. MORRISON is minister of the Central Baptist Church, Providence, R. I., a trustee of Colgate-Rochester Divinity School, and a member of the executive committee of the Ministers and Missionaries Benefit Board of the Northern Baptist Convention. Born in Canada, Mr. Morrison graduated from McMaster University, and a few years later received his divinity degree from Colgate-Rochester. His early pastorates were in Camden, N. J., and Rochester, N. Y. His recent volume, *Minister's Service Book*, has established Mr. Morrison as an authority in this field. Another book recently from his pen is a little volume for the bereaved, *Let Not Your Heart Be Troubled*.*

*Twenty-seven years ago Rev. PRESTON BRADLEY founded the Peoples Church of Chicago, having withdrawn from the Presbyterian Church to preach independently. In 1922 the church accepted full fellowship with the Unitarian Church. During its first years, the congregation held its meetings in theaters, but twelve years ago a building was erected costing \$750,000. Today People's Church has a very large congregation, and Dr. Bradley's messages—both his Sunday sermons and his weekday news interpretations—are heard over the air by many thousands. He is in continuous demand as a speaker throughout the midwest. For several years he has been a member of the board of directors of the Chicago Public Library. Among his books are *Mastering Fear and Courage for Today*.*

Born in Belgium, Rabbi FERDINAND M. ISSERMAN came to America in 1906. He received his education at the University of Cincinnati and the Hebrew Union College, and later at the University of Toronto and the University of Chicago. For four years he was rabbi of the Holy Blossom Congregation in Toronto, and since 1929 has led the activities of Temple Israel, St. Louis, Mo. He is a member of the Central Conference

of American Rabbis. His sermon published in this issue was preached at the Chicago Sunday Evening Club.

Rev. GRAHAM FRANK has ministered at the Central Christian Church, Dallas, Tex., during the past two decades; he went to Dallas from Liberty, Mo., where he had ministered for fourteen years. Since 1913 he has been general secretary of the International Convention of Disciples of Christ. He is a member of the Federal Council's executive committee and of the continuation committee of the World Conference on Faith and Order. He was a delegate to the Stockholm, Lausanne and Oxford conferences. Mr. Frank has been active in the affairs of his own city, having for a time been director of the United Charities of Dallas.

Rev. DONALD M. STERLING has been pastor of the Congregational Church of Elroy, Wis., since 1934. He serves as secretary to the Social Action Committee of the Wisconsin Congregational Conference. Mr. Sterling holds a B.D. degree from Chicago Theological Seminary and a Ph.B. from the University of Chicago.

Following pastorates in Dayton and Delaware, O., Rev. HAROLD W. RUOPP, in 1931, became professor of the art of preaching at Andover Newton Theological Seminary and also professor of the art and history of preaching at Boston University School of Theology. He discontinued his teaching at Andover Newton in 1935 and since that date has served First Congregational Church, Stoneham, Mass., as minister in connection with his professorship in Boston University.

Rev. HENRY R. ROSE has been pastor emeritus in the Universalist denomination for the past ten years.

Rev. ROGER EDDY TREAT is minister of the Bushnell Congregational Church, Detroit, Mich.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

DAVID McKEITH, JR., Asylum Hill Congregational, Hartford, Conn. "The Church Against the World." John 15:19—"If ye were of the world, the world would love its own, but because ye are not of the world, but I chose you out of the world, therefore the world hateth you."

CLARENCE E. MACARTNEY, First Presbyterian, Pittsburgh, Pa. "The Gospel of the Kingdom of God." Mark 1:14—"Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God."

W. T. VANDEVER, First Baptist, Erie, Pa. "Extra Edition! Good News!" Luke 24:35—"Then they related their own experience." (Moffatt)

IVAN H. HAGEDORN, Bethel Lutheran, Philadelphia, Pa. "First—Stand Still!" I Samuel 9:27—"Stand thou still a while, that I may show thee the Word of God."

WEIR G. HARTMAN, Trinity Evangelical, Gibsonburg, O. "The Power of Meekness." Psalm 37:11—"The meek shall inherit the earth and shall delight themselves in the abundance of peace."

D. W. CHARLTON, First Baptist, East New Market, Md. "On Being Fully Alive." I Cor. 2:15—"But the spiritual man is alive to all true values." (Goodspeed)

FOR YOUR SERMON AND TEXT

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Title of Sermon

.....

Text used (write out the text)

.....

Name of minister

.....

Name of church

.....

Address

.....

THE EDITOR'S PAGE

The Event of the Month

NO, I am not going to find the event of this month in the international scene, or in the assembling of Congress or in the President's speech (though, let me say, I didn't like it at all). To me the big event is the appearance of the first number of *Christendom* since it left my editorial hands and passed to the World Council of Churches under the editorship of Dr. H. Paul Douglass. This should be an event of great importance, I am persuaded, to every minister. I have been watching eagerly for this number, wondering whether it could possibly be better than the magazine into whose making I had been for more than three years putting all too much of my thought and time! But here it is, and I am bound to say that it is better than ever! Outwardly, there is no change. And inwardly, the improvement is in the high quality and readableness of the magnificent articles which it contains. Every article strikes twelve—plus! It seems invidious to call attention to particular articles when my space will not let me mention all. But I am greatly indebted to the able article by John T. McNeill on "The Church: End as Well as Means," to Ernest Fremont Tittle's "God in History," to S. Arthur Devan's "A Baptist Looks at Church Union," and to Harold S. Watts' "The Christian Novelist." Every one of these articles is "worth the price of a year's subscription." Dr. Douglass has the gift of editorship in a high degree. He is going to carry this great quarterly to new heights of influence and attractiveness. It will be the organ not of any ecumenical headquarters, but of great ecumenical ideas. If you have three dollars, send them to *Christendom*, 297 Fourth Ave., New York, for a year's subscription. And if you do not have the three dollars, just put this Pulpit editorial under the eye of a generous layman. He'll do the rest!

The Book of the Month

HISTORY AND THE GOSPELS. By C. H. Dodd. Charles Scribner's Sons, \$2.00.

LAST month I recommended a new book by Dr. Flew, *Jesus and His Church*, and not long before I gave ardent testimony to the great value of a little book by Dr. C. H. Dodd on *The Apostolic Preaching*. Here is another book by Dr. Dodd, in the same field, but with more interpretation of the historical significance of the church and the supremely important events which led to its founding. Those ministers who have formed a prejudice against the so-called higher criticism because they imagine that it involves the giving up of the historical facts upon which our Christian faith rests, will be grandly surprised when they read Dodd. He is a devoted higher critic. He is also a profound believer. For him, the results of critical

method have only cleared away some bad arguments for the Christian faith. He holds the "faith of our fathers," and supports it with new arguments which modern men cannot evade. He maintains that the gospel is the story of the advent, the death, the resurrection and the glorification of the Lord Jesus Christ, and that this story not only had power long ago but has everlasting power to save men. I have my little criticism with respect to his treatment of the concept of "history," and expect to express my complaint in the Beecher Lectures which I am to give at Yale this spring. I earnestly wish for my brother ministers that they would get into their New Testaments again. The new gateway which Dr. Dodd, in both of these books, has thrown wide open, affords the most attractive entrance that I know.

A Thought for the Month

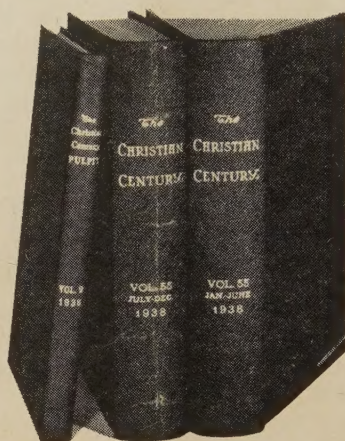
MANY people are troubled over the question of God's omnipotence. If God is a God of both love and absolute power, why does he allow evil to exist? The very fact of evil—human suffering, inequality, frustration of high purposes, as well as human sin—seems to indicate that God is either not good or not powerful enough to make the world good. The dilemma is a real one both for the

What Can God Do? humble Christian and for the theologian. I do not pretend to have an easy solution for it. But I suggest that the way to a solution lies in the direction of carefully revising what we mean by power. Plainly, the concept of God's power does not mean the mere capacity or potentiality of doing everything that is conceivable, not to mention things that are inconceivable, as for example the doing of a certain thing and not doing it at the same time. This is nonsense. Nor can God's power be conceived by us after the analogy of a power or force exhibited in the material world, as, for example, the power of a cyclone to destroy a city. That is a form of power, but it is irresponsible power. God's power is his power to effectuate his purpose. His might is expressed in forms that are consistent with his purpose, and his purpose is consistent with his nature. But God's nature is love. Therefore his power is the power of Almighty love. He is the *Father* Almighty. And so love and power are not in conflict, but are both consistent expressions of God's nature. The love of God is no merely sentimental feeling, it is redemptive power. And it acts in the realm of the human will not by coercion—force does not change human nature—but by the cross of Christ. You and I believe that the power of God's love cannot fail, for it is of the very genius of love to take even its defeats and failures and turn them into victorious good.

Charles Clayton Krumpholtz

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